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feel, the portentous significance that attached to this (and many another) word which in the course of centuries has lost both cast and color.

It is these terms, naively transferred to Biblical history, that chiefly impart to the Germanic Paraphrases their peculiar flavor. Trailing long trains of century-old connotations from their Northern homes, these words lag lamentably, at times ludicrously, behind the new (especially Christian) conceptions they are to convey.¹⁶

It has not been the purpose of these lines to give a 'list of contents' of this most suggestive treatise—which were a difficult task, indeed; but, rather, to call attention to the book and the new problems it raises. For one thing, its methods are distinctly *sui generis*. One arises from the perusal delighted at having gained a deeper insight into familiar yet perplexing matters, and with the satisfaction always attending any freshly presented and plausible effort to link special and dimly understood phenomena with facts of a more general nature. Moreover, the book has literary merit of no mean order. A second volume is promised on Public Life among the Ancient Teutons. We look forward to it with pleasure.

L. M. HOLLANDER.

University of Michigan, March 10, 1910.

¹⁶ A few examples are given by G. on p. 141 ff.

STUDIES IN NEW ENGLAND TRANSCENDENTALISM
by Harold Clarke Goddard. Pp. 217-x. New York. The
Columbia University Press, The Macmillan Company,
Agents, 1908. Price, \$1, net.

Both the friends and the detractors of this popular American thought-movement of the early half of the nineteenth century have treated it from many points of view, but one misses from all the books on the subject a serious, and at the same time satisfactory, attempt to say just what it was, how far idealistic, how far mystical, how far philosophical and how far poetic, how far based on a love of facts and how far intellectualistic. Perhaps this is because the movement does not appear at its best in the crucibles of the analyst and systematic expositor, and because the professional high priests of philosophy have never taken the movement very seriously. Emerson was inclined to suspect "that completeness of system which metaphysicians are apt to affect," and his own temperamental tendency to use superlatives and to exaggerate rather disqualifies him for accurate writing. New England Transcendentalism has

features in common with so fantastic a metaphysic as Christian Science, and others in common with systems as widely separated by temperament and method as Platonism, Humeanism, and Darwinism. Why are not these features worth discovery in such writers as Channing and Emerson?

Professor Goddard's book is in this respect no exception to the rule. The terms of his characterization are, for the most part, used very loosely, almost carelessly. The term transcendental is technically defined in the introduction to the work, but elsewhere it is used vaguely. In the author's mind it seems to be merely the name of an historical literary phenomenon possessing very curious, but very loosely correlated characteristics.

The discussions of the book relate chiefly to two questions,—the sources of the movement as revealed in a study of the reading of its chief representatives, and the question how far the popular charges of 'impractical' and 'transcending common sense' are justified. Much has been written on these same questions and novelty in the discussion of them was not to be expected. The author's general conclusions have been in the minds of thorough readers of Emerson for years. But there is much in the author's sifting and massing of evidence, and much in his style of writing, which amply repay the reader for his trouble.

In the first chapter, the relations of transcendentalism to unitarianism in New England are described with what impresses the present writer as a very fair sense of historic perspectives. That Calvinism split into unitarianism and orthodoxy, and unitarianism into transcendentalism and conservative unitarianism, is probably history well told. And the author correctly observes that the unitarianism of New England was no mere importation from the English movement of that name. It was in part indigenous to American soil. Transcendentalism was no doubt to a great extent a reaction from the 'pale abstractions of Boston unitarianism,' a reaction from the understanding toward the emotions, from the head to the heart, from intellectualism with its emphasis upon purely logical values to humanism with its emphasis upon human values, from rationalism toward intuitionism and mysticism. The author adds, however, that the two movements were related as in the old world the close of the eighteenth century with its romanticism and enthusiasm was related to the formalism and intellectualism of its beginning. This characterization of the eighteenth century is, however, more trite than true, more rhetorical than scientific. There was a strain of transcendentalism of this sort throughout the eighteenth century in Europe. Especially in England the ap-

peal from reasoning to reason, from analysis to intuition, was never unheard. Ralph Cudworth died in 1688 and Berkeley in 1753. Between them the torch of Platonic idealism was not allowed to smoulder, and all the breezes from England over the sea carried with them sparks of that celestial fire. Professor Goddard probably over-emphasizes the reactionary character of New England transcendentalism.

The second chapter of the book treats the intellectual and literary influences affecting the transcendentalists and recognizes the forces just mentioned. Plato in the original and as quoted by Cudworth and others; Plotinus, Cousin, Berkeley, Schelling, Coleridge, Swedenborg, Goethe, and many others helped. The influence of Coleridge on Channing, for example, was most profound, while Emerson was, to use his own expression, a 'good reader' of Plato and Plotinus. Channing, Alcott, Emerson, Parker, and Margaret Fuller are treated separately and with interesting detail drawn from more comprehensive histories of their lives. An important appendix on the German literature in New England in the early part of the nineteenth century is one of the most original features of the work and one of the most valuable. The influence of the transcendentalists on each other is also well brought out. "Through Unitarianism then, and through Channing, who diverted a part of the Unitarian movement into a new channel, we may trace an essentially direct English current ending in transcendentalism. Into this perhaps relatively slender stream was turned the turbulent but congenial volume of German and other continental waters, and into that united river the thought of former ages dropped—not, in the image of Emerson's poem, like ordinary rain, but like veritable cloudbursts."

The third and fourth chapters of the book discuss the transcendentalism and practical life, and tend to justify the popular charge against the movement, although the author holds that 'the proper charge stands neither refuted nor confirmed.' He finds in the movement two opposing forces, the one in the main impractical, the other chiefly practical. He adds that 'the most conspicuous similarity of these transcendentalists was simply their *Puritan Character*'—moral courage, adherence to principle, purity, nobility, and elevation of spirit such as belong to the best of old New England.

The 'signally American contribution to transcendentalism' was puritanism, the union of philosophy with character.

In the concluding chapter an 'astounding' similarity between the spirit of New England transcendentalism and the spirit of the French Revolution is emphasized,—distrust of the past, optimistic faith in the future, and confidence in the ef-

ficacy of a formula for solving the problems of mankind. They did not grasp the significance of historical continuity and evolution, and they failed to comprehend the real functions of the church and the state, exalting the individual and ignoring in large degree the social and institutional factors of life.

On the question whether New England transcendentalism was indigenous to America or an importation from Europe, the work before us takes a middle position. From one point of view it was part of a world-wide and spontaneous movement at the end of the eighteenth century in the direction of other than intellectualistic standards and methods of truth. In this respect it compares with Coleridge's exaltation of reason above understanding (following the Kantians), Shelley's mysticism, Carlyle's gospel of work, Wordsworth's nature-worship, and so on. But the author holds that the original stimulus to the strictly metaphysical part of New England transcendentalism came largely, though not exclusively, from Germany, England being foremost, and France next in bringing this thought to America. Coleridge was the most important of English interpreters of German thought and Cousin, Mme. De Stael, and Jouffroy, of French.

The style in which the book is written will probably be vigorous and pleasing to the majority of readers. A good bibliography and index conclude the book.

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ENGLISH LITERATURE: ITS HISTORY AND ITS SIGNIFICANCE IN THE LIFE OF THE ENGLISH-SPEAKING WORLD. A Text-Book for Schools. By William J. Long, Ph.D. (Heidelberg). Boston. Ginn & Company. 1909. 8vo, pp. xv, 582. Price, \$1.35.

The number of school histories of English literature has been considerably increased in the last few years. The latest addition to the list is the work of a clergyman and writer well known in other lines but, so far as we know, without special experience in the teaching of this subject. He seems, however, to have made conscientious preparation for the work of writing this book.

The volume is built on fairly generous lines. It contains about 150 pages more than Moody and Lovett's *History of English Literature* (1902) and about 100 pages more than Simonds's book of the same title (1902). It is only slightly heavier than the former, and a somewhat shapelier vol-